THE UNIVERSALIST Leader

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JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

Volume CXLI July, 1959 Boston, Mass.

THE UNIVERSALIST Leader

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

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The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to co-operate in establishing the Kingdom for which he lived and died.
To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

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OUR CONTRIBUTORS

July, 1959 — No. 7

Our cover shows the 1959 graduating class of Crane Theological School, Tufts University. Left to right, standing: Charles W. McGehee, Loring F. Roberts, Richard F. Drinon, Alexander Meek, Dean Hersey. Seated, left to right: Roland E. Morin, Kenneth R. Whittemore, Charles H. Whittier.

Carleton M. Fisher, president of The Universalist Church of America, spoke recently at a centennial service of the First Universalist Church, Minneapolis, Minnesota. **Liberal Religion Faces Today's Challenge** is the text of that address.

Albert F. Ziegler continues his series on Foundations of Faith with chapter seven, **How Do We Know?**

Dr. Fenwick L. Leavitt, Jr., committee chairman, tells us that **Toward Universalism** is the **Theme of the 59th General Assembly, Syracuse, October 27 through November 1.**

We proudly present **Citations** for the Honorary Doctors of Divinity of St. Lawrence and Tufts Universities for 1959.

Edna L. Wilson, Universalist national board member, wrote the account for us of the **Spring Meeting of Trustees** of The Universalist Church of America.

Make no mistake, though they may look close-packed and tiresome to read, the **Proposed Amendments to the Laws of Fellowship, Government and Discipline** and the **Proposed Amendments to the Bylaws of The Universalist Church of America** are important to you. Read them now.

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Liberal Religion Faces Today's Challenge

Carleton M. Fisher

TO stand as we do — at a moment in time when we can look back over a period of a hundred years in the life of a church — and can look out upon a world that is sick at heart — is to experience a certain pathos. A centennial celebration can be many things — and all too often it is a time of sweet nostalgia — centered in the recollection of things past. Not that we do not feel the need to remember with affection and gratitude those good souls whose devoted labors over the years assured to us a saving faith and a free church. But life is a terribly compelling thing, and for all that may have gone before, for good or ill, we are caught up in the requirements of the here and now!

Someone has said that the only thing that man learns from history is that he hasn't *learned,* and any critical, objective study of church history, even the history of our own liberal religious movement, reveals that we have fallen far short of the mark. We have never quite *measured up* to our pretensions.

For almost a century, Universalists and Unitarians have ventured to talk about the merger of the two bodies. Unitarians have talked about the great "unities" of life. Universalists have talked about the great "universals" of life. Both have quoted with fervor those lines of Edwin Markman, "But I drew a circle that took him in." If maturity is marked by one's capacity to bring into one's embrace ever larger segments of the world about, then we can only say of our current discussions of merger that perhaps we have grown up a little, even in a hundred years. We have a right to be just a little impatient about this matter of organizational merger with the Unitarians, because it has diverted all too much of our energies and resources — as difficult an organizational task as admittedly it is. And it ill affords us to divert our attention and our energies for too long, from the larger and more imperative task before us: that of so expressing and extending our liberal faith that it may become a more effective force in the world than it is!

In recent years, we have engaged in what might be termed the Christian controversy (are we Christian or are we not?). We have grown, I am sure, in our appreciation of the great living religions of the Middle East and the Far East — we have been trying to develop (intellectually, at least) a kind of "universal" religious sense — something that we feel is appropriate to an emerging one-world society. We have sought to maintain a climate in our churches where theist and humanist alike may feel at home. We have welcomed the growing partnership as between liberal religion and psychiatry — we have come to cherish the contributions of the anthropologist, the physical scientists — even the statisticians.

For we have said, religion embraces *all of life* and if we live under the authority of truth, known or to be known, we need to learn, we need to *know* all that there is to know about ourselves and the world we live in. But in our effort to take in the *whole world,* I venture to suggest that we have yet to do justice to some parts of it: and specifically, we have not, I think, developed any firm, unapologetic approach to Jesus and Christianity. There are many reasons for this, not the least of which is that we fear to be identified with the heathen, with the orthodox and fundamentalist Christians. And yet, unless we *do* develop a sound and vigorous approach, in terms of our Christian culture, we cannot hope to render the contribution that we might.

Albert Schweitzer made the comment, "Because, while I was busied with the history of earlier Christianity, I had so often to deal with the results of its sin against truth in history, I have become a keen worker for honesty in our Christianity of today."

As religious liberals, that, I believe, has always been our major concern: that in the name of Christ, so much of the essential meaning of Jesus should have been lost to men! Dr. Schweitzer, with his concept of "reverence for life," believes that the essential core of Christianity is to be found in that insight of Jesus: — that only through love can man come to God — can man approach the real meaning of life. All living knowledge of God rests upon this foundation, says Schweitzer — that we experience God in our lives as the *will-to-love.*

In the epilogue to his book, *Out of My Life and Times,* Dr. Schweitzer says of the Christian Church: "The situation today is that Christianity has completely withdrawn into itself, and is concerned only with the propagation of its own ideas as such. It no longer sees any use in *proving them to be in agreement with thought,* but prefers that they be regarded as something altogether outside it, and occupying a superior position. It loses thereby its connection with the spiritual *life* of the time and the possibility of exercising any real influence upon it . . . Christianity has need of *thought.*"

In other words, seldom if ever are people called by the Christian church to *thoughtfulness.* To the contrary, to turn to the church is to abdicate *from* thoughtfulness, to accept in quiet desperation, as it were, a body of doctrine that is assumed to be impervious to the normal probings of human inquiry and human evaluation.

The thing that has impressed me deeply is that when people are really *thoughtful* in their approach to Christianity, they tend to get to the core of the religion of Jesus — and reject as inconsequential and meaningless *baggage,* the conglomerate mass of church dogma and doctrine!

The European, Schweitzer, reared in the arid wastes of Continental theology, spent a number of years writing a book on *The Quest of the Historical Jesus.* In his objective and honest way, he sought to dig into the historical record and to capture if he could, the essential *spirit* of the man, Jesus.

And what he finally comes up with is a concept that he calls "reverence for life." *This,* he says, is what I think Jesus' "way of love" *means.* And this is the way I intend to live!

The East Indian, Gandhi, reared in a Hindu culture exceedingly complex in its religious expression, studied the New Testament; not only did he make a thoughtful study of the Christian gospels, he read the writings of thoughtful Christians in other lands: Tolstoi in Russia, Emerson, Thoreau and Adin Ballou, a trio of Christian liberals in America.

Something of the tremendous spiritual power that lies in Christianity is seen in the fact that these two men are the spiritual *giants* of our age; they confronted Christianity with sheer thoughtfulness; they tried to discover the *genius* of the man, Jesus, and having found it, then proceeded to *prove its power* — in the jungles of Africa and in the prisons of India.

The challenge that Christianity in America presents us is at least twofold, I think:

In terms of our own church life, I think it presses us to clarify and make more real than we have, the place that the historic Jesus *has* in our faith as religious liberals. We Universalists profess a faith in the spiritual leadership of Jesus, and we have done a fairly creditable job in defining for ourselves the nature of that leadership. In essence, we say to ourselves and to the world, that the "way of love" which Jesus taught and exemplified is the *truth* about life. We rejoice in the validating support that the Overstreets and the Fromms and the Rollo Mays *give* to this "way of love" from the psychiatric point of view. We seek in our church schools, in our work with parents, to develop in people a vital awareness of the *power* of love and what it means in terms of the on-going creative process in the universe.

Through the work of our Service Committee, we seek to demonstrate our love — our concern for our fellow creatures, helping refugees, members of minority groups, helping students to grow in understanding through ministering to the mentally ill.

And yet, there is a self-complacency about us that matches that of the comfortable Episcopalian and the effervescent Methodist. We are caught up in the same human dilemma — we are confronted with the same choices as are they. And we have not been singularly courageous or uniquely incisive in dealing with them.

For example: this coming August, in the city of Vienna, Austria, a World Youth Congress is being held, a gathering of young people from all parts of the world. It is admittedly a Communist-sponsored venture. The motivation of its Communist sponsorship, I'm sure, is that of trying to convert young people to the gospel of Marxist-Leninism.

UNIVERSALISTS AND FRIENDS from other churches, and from no churches, joined to honor Stanley and Ethel Manning on the occasion of their fiftieth wedding anniversary, June 29. The celebration was marked by a reception held in the vestry of the Federated Church of Avon, Illinois, Sunday, June 28. On behalf of all Universalists everywhere, the "Leader" salutes Dr. and Mrs. Manning for a lifetime of loyal service to Universalism and wishes for them many happy returns of their anniversary.

The national board of our youth organization (Liberal Religious Youth) voted not to participate in this Congress, because of its Communist sponsorship. In so voting, they were duplicating the action taken by a number of other church youth organizations in America.

This action of our young people was a *reflection* of the fearfulness that holds America in its grip and which has its grip on even the most liberal of religious groups, with the possible exception of the Quakers.

A Christian missionary from India visited our community last week to tell us of the great work being done by the Indian people to strengthen and give meaning to their new Republic, and he told me that he was returning to India this June by way of Vienna.

A devout Gandhian, he is going to meet in Vienna with student representatives from a number of continental Christian churches, to help them set up part of the program of this World Youth Congress being held there this summer. It seems that these young people from orthodox Christian European churches saw the *wisdom* of accepting Communists as *persons,* sat down *with* them to plan the Congress program, and won the *right* to devote one whole day of this international meeting to the subject, "The place of *religion* in today's world."

As this Christian missionary remarked, if these young Christians hadn't seen the challenge and accepted the opportunity, there would have been *no program on religion* during that Congress.

Our liberal pretensions very often are belief by the sheer intellectualism and lack of moral commitment in our Universalist and Unitarian movements; and most of all, I think, when it comes to our avowed faith in the way of love and in the *power* of love to overcome evil!

The Overstreets in their recent radio lecture on *The Idea of the Whole Person,* voiced the opinion that liberal religion at its best is a *liberating force* — releasing in people the creative powers within them: the power to learn, the power to love, the power to create, the power to evaluate, the power to wonder.

This liberating force — if it is to *release* in people their creative powers — must be made known to them, it must be felt by them, experienced by them. This force of liberating power must be evidenced, in the first instance, by the kind of lives that we live, as professed believers in it!

We have made so much of our exclusiveness — our uniqueness in having rejected the religion about Christ, in having seen the *light,* as it were — that we haven't faced up to the basic task of demonstrating to the world what the *inclusiveness* of the Way of Love really can mean!

More than all the sermons we preach, more than all the pamphlets we print, more than all the conference discussions we engage in — what we are and what we do, how we relate ourselves, how we respond to the great issues of life, *this* becomes the true index of our faith!

Foundations of Faith

VII. How Do We Know?

Albert F. Ziegler

A RATIONAL expression in our day of the traditional Universalist confidence may be in an affirmation of the creative nature of man's will. The basic and ultimately determinative intention of every man is to create. His actions may be for destruction, but only out of an erroneous understanding of the way of creation. He is amenable to any reformatory, improving influence that speaks to him where he is; indeed, he is unable to resist it. In this affirmation is the almost unique message of Universalism. This is the keystone of Universalist thought. Out of this flows the freeing power of our religion; in this is the justification for every type of religious expression of Universalism from the non-theistic to the most richly liturgical.

But, although this core doctrine of Universalism is expressible rationally, it cannot be judged on reason alone. Ultimately, it is an article of faith, which may not mean that it is any more of an excursion into the wide blue yonder than is any other phase of man's "knowledge." What is the standard by which the validity of truths is measured? The most rock-bound, iron-clad fact we know depends on no more than a functional basis. It seems to work, therefore it is so. It is a fact because it seems to work; it remains a fact as long, but only as long, as it seems to work. This is the scientific method; an hypothesis, the testing of the hypothesis, the establishment of the fact if the hypothesis seems to be substantiated by the result of the tests. The "fact" is never beyond review and revisal, on the basis of a later experiment in which it does not work, or by a subsequent change in our perspective which leads us to see that what formerly seemed to work, did not. The best scientific truths we know are open-ended, as all must be in a universe in creation, yet they serve us if we hold them to the functional test.

Appropriately, the expression of religious truths should be no less rigidly tested. To be "true" they must be functional. However, religious truths are of a different nature from scientific fact in at least two particulars. 1. The expression of religious truth is, properly, subjective. 2. Religion is more truly an art than it is a science.

These can readily be seen if it is agreed that pure religion is not ethics, nor can it be confined to a particular ethic. Rather, it provides the means for testing the validity of all ethics, gives inspiration for the exemplification of the best in them and guides the establishment of an ever higher moral expectation. The religion in Moses' ten commandments was not that God commanded man specifically to do thus and so; it was that God commanded man. The religious element was not in "Thou shalt not . . . ." This was the ethic, the best moral science of the society. The religious element was in "God spake all these words." The religion in the messages of the Hebrew prophets was not in the particular prophecies given; these were the best moral and political science of the day. The religion was in "Thus saith the Lord." In our day, religion is not, as some would say, in the Golden Rule, but in the realization that there is a Rule to which man is subject.

Religion is of an inspirational, rather than of a directive, character. It requires a freedom for individual differences in expression that science in its area cannot allow. Religious truths, or more accurately, religious Truth, is unchanging and universally valid, but the ways in which we see it for our best living, change, not only from time to time, but from individual to individual. Institutional religion is possible only when each in a group of individuals sees the Truth for himself in a way close enough to the insights of the others in the group to allow him to join in corporate worship without significant violence to his individual needs. Differences between religions are only a greater degree of the differences existing among adherents of each religion. Scientific truth may be universally, although not eternally, uniform; religious truth, if judged on the same superficial plane as science (i.e., by its expressions), cannot be exactly the same in any two instances. Consequently, truth in religion, while subject to the test of functionalism, must be judged on an individual basis. If it "works"

for the believer, we cannot deny the validity of the belief for him.

Religion further evades rational judgment by reason that it is an art. It comes out of, it engages, the whole man. It is of the man; it is of the god-self in the man; it is of that in the man which is not yet man. It uses imagination, color, form, smell, sound, hopes and dreams, as well as facts. It draws on memories out of the time that was before time; it projects forward into eternity, beyond the end of all time to come, speaking the knowledge of the human heart that is given voice in no other area of our living. It gives man a place to stand, out of the world, from which, as Archimedes dreamed, with lever and fulcrum he can move the world. Unlike science, it is concerned with that which does not appear, out of which things which are seen were made.

A man cannot, and should not be required to, prove the validity of his religious beliefs, except by a subjective form of the same functional proof that we require in any area. If his religious beliefs inspire him to patient, joyous, creative living, we cannot require more for proof. Equally, one cannot impose his own religious truth on another. At most, he can expect only to be allowed to suggest that, since this is truth for him, others may find it helpful in some lesser degree.

This is the spirit in which this writer presents his enthusiasms; subjective, as all religious truth must be; suggestive, in a will to share and to be shared with. In such a mood, he dares to proceed into the last phases of his "suggestion", by illustrating his own particular way of enjoying the Truth. This already has been started in the philosophic concept of the creative will of man, but it is only a beginning. Philosophy becomes effective, finds exemplification, is made flesh, only out of religious forms; only as it finds color, form and ignition in religious expression.

If we are Universalists, in the sense of being outside of all religions, we are no more than a philosophical society without the drive and inspiration to live our ideals. Our Universalism is something to discuss and contemplate, not to live. Fervor and commitment come only as we are Universalist-Christians or Universalist-Jews or Universalist-any-one-of-another of the many religious patterns or communities. This is not to say that one cannot be a religious Universalist outside of traditional faiths, but only that a faith, in which the philosophy is held and celebrated, is needed.

Traditional Universalism arose in the Christian community, finding its expression, celebrating its faith, in the terms of the Christian Church. From the beginning, long before organized Universalism, it was the honest belief of adherents that their religious confidence was a true interpretation of the scriptural gospel. John Murray, in his blessed but illogical faith, found no difficulty with any of traditional Christianity except for its conclusion. He added the happy ending. Even during the scholarly phase of American Universalism, there was no feeling of a need to break with "scripture." Ballou and the great debaters who followed him argued that Universalism is the true Christianity, that the Bible, properly interpreted, did not teach damnation but salvation. We may wince at some of the violence done to Bible texts by Universalists in the heat of battle, but they gave no indication of doubting the Biblical character of their message. Even the thoroughgoing reform of traditional Christianity by Hosea Ballou is seen by him to be a cleansing, rather than a repudiation, of the faith, depending on the Bible for authority, although assuming the validity of reasonable interpretation.

We no longer look to a book, even to the Book, for authority, but we honor it still as a rich and, for us, peculiarly satisfying source of religious insight and inspiration. However much we enjoy other religions, and boast of going beyond all religions, we are in every significant and operative fact of our institutional, and in most cases even personal, religious life, a part of Christianity. Its forms are used by us to express our faith, its Bible is our scripture. Can we honestly so continue? Is the Bible Universalist? or had our fathers already gone further from it than they knew? It is more than a sectarian boast, it is a significant fact, that Universalism, in the form of belief in universal salvation, was a prevailing doctrine for the first five hundred years of the Christian Church.

What does the Bible teach? Since it is a collection from many authors over many hundreds of years, it obviously teaches many and contradictory ideas throughout its many parts. To choose only its better portions, it teaches, in part, Judaism, Islamism, Mormonism and many sectarian as well as denominational forms of Christianity. Using the rule-of-finger method of selection still popular among some of orthodoxy, it teaches any of a number of good, bad and irrelevant things. But, we do not admit the validity of such a random dependence on the Bible. If it is to be of use to us, it must be as a collection over many centuries of the writings of an unusually religiously oriented

(Continued on page 172)

Toward Universalism — Theme of 59th General Assembly Syracuse, N.Y., October 27 to November 1

"TOWARD UNIVERSALISM" will be the theme of keynote addresses, workshop sessions, study groups and discussions at the 59th biennial session of the Universalist General Assembly, meeting at Syracuse, N. Y., October 27 to November 1. At this time, it is not possible to include the details of the program. The next number of *The Universalist Leader* will present the program in full.

A new feature will be the "U.C.A. Advance Dinner" on Wednesday evening. At this time, Dr. Philip Randall Giles, General Superintendent, will give his report, *Universalists Advance at All Levels,* and several awards will be made for outstanding leadership in the Universalist Church during the biennium.

In response to increasing demands, a series of workshops has been added to the Thursday afternoon program dealing with the various problems of churchmanship. These workshops on the subjects of Publicity, Extension, Service Committee, Fund Raising, and Membership will be handled by the members of the staff. Saturday afternoon workshops will be held on Religious Education.

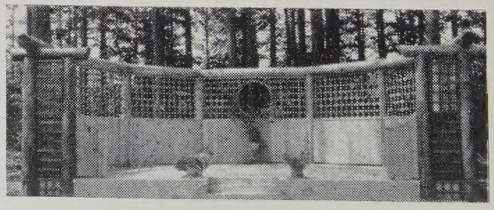
Friday afternoon, the A.U.W. will present a 90th Anniversary Pageant which is being written by Mrs. Benjamin B. Hersey. This pageant will tell the story of the A.U.W. by decades. The Universalist Historical Society will present its lecture on Saturday afternoon when there will be no conflicts. The caliber of the lectures which the U.H.S. has presented in the past makes this an important feature of the biennial meetings.

The report of the Joint Merger Commission will be presented at a Joint Meeting with the delegates to the Biennial Conference of the A.U.A. on Thursday morning. Following the presentation, two periods for discussion have been planned. At first, the groups will meet by denominations. Then, the two delegate bodies will be intermingled in small groups. At the Joint Meeting on Thursday evening, the entire body will hear reports of discussions and take an advisory vote. The denominational votes have been established as "special orders" for Friday morning.

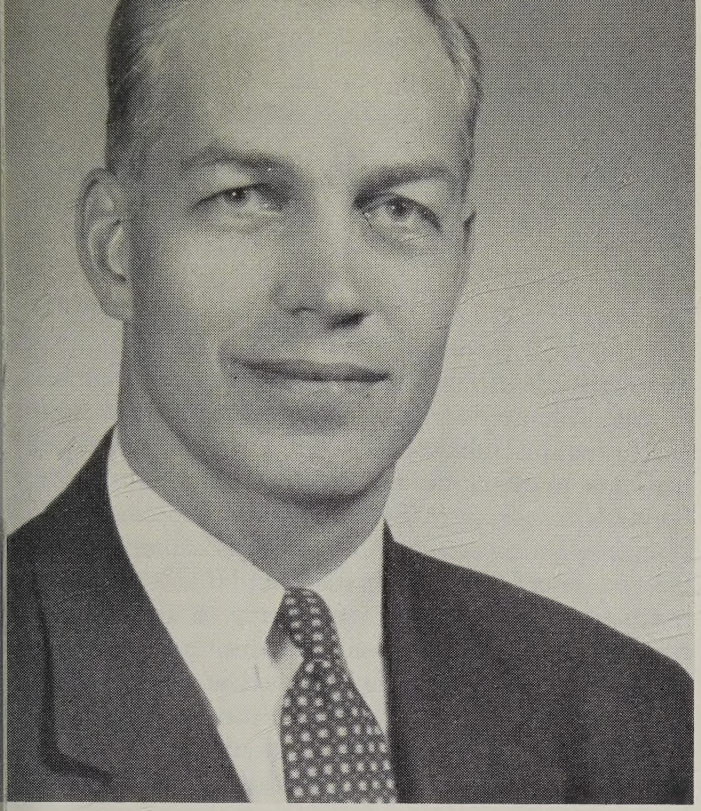
Other features of the week will include the program luncheons under the various departments of the Church. Wednesday noon, the Rev. Robert S. Wolley will serve as "Ramrod" for the Extension Luncheon. On Thursday noon, reports will be heard from various areas of "Our Refugee Work in Europe." The Rev. Dana E. Klotzle will speak on his visit which will be made this summer. The Rev. John Farmakis and the Rev. Charles Vickery will report on the workcamps in Germany. Irene Smith will report on Ryder Center, Chicago. Mrs. Annie B. Willis will report on the Jordan Neighborhood House. In addition, the Service Committee luncheon will feature a speaker from the United Nations.

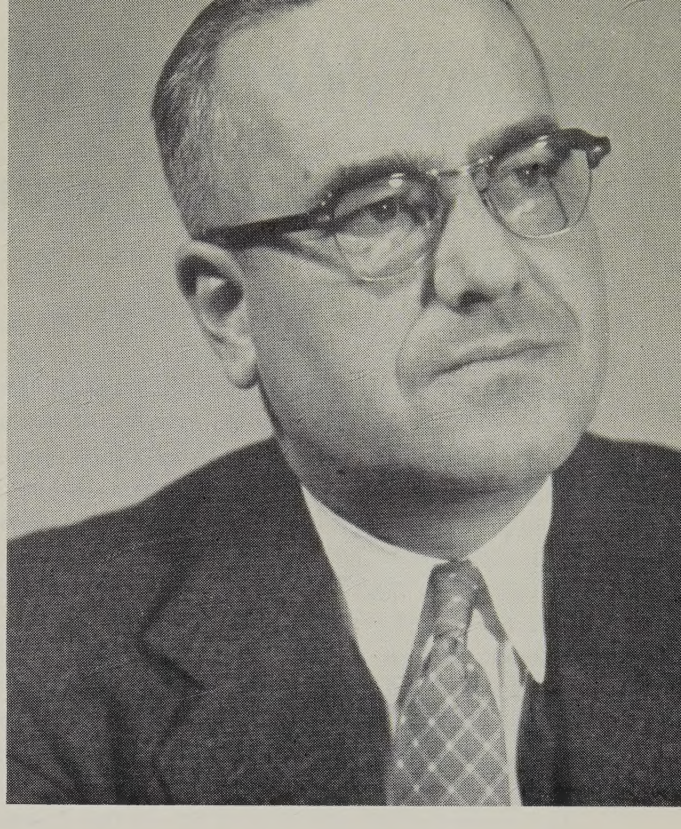
The entire General Assembly will be opened by the Occasional Service which will be conducted by the General Superintendent. The sermon will be by the Rev. Clifford Stetson, Springfield, Vermont. The Assembly will close with a Joint Service of Worship in the Syracuse University Chapel which will be conducted by the ministers of the local Universalist and Unitarian Churches. The preacher of this occasion will be the Rev. Max A. Kapp, D.D. of St. Lawrence University.

Two other important Joint Meetings will be held. Friday, the Joint Fellowship Dinner will feature a program on the cultural side of the world we envision. The Joint Public Meeting on Saturday evening will present the education viewpoint of the same subject.



Forbes Memorial Chapel, Ferry Beach





Honored by St. Lawrence and Tufts

DANA McLEAN GREELEY, son of New England, native of Lexington, Massachusetts. Graduate of Harvard College and her Divinity School, he entered the ministry of the Unitarian Church. After pastorates in Lincoln, Massachusetts, and Concord, New Hampshire, he was called to the pulpit of the Arlington Street Church, made famous by William Ellery Channing.

While giving twenty-three years of vital spiritual leadership to his parish, he also became an outstanding community leader. He has been president of the New England Citizens' Crime Commission, a member of the Governor's Commission on the Study of Capital Punishment, and president of the Massachusetts Council of Churches.

Deeply concerned for constructive approaches to human problems, he has taken an active part in the work of the Unitarian Service Committee, the International Association for Liberal Christianity and Religious Freedom, and the Institute on Religion in an Age of Science and many other groups which seek to promote social, ethical and intellectual values.

In 1958, Dana McLean Greeley was elected president of the American Unitarian Association and called upon to give his vision and leadership to an era of growth and expansion in liberal religion at a crucial time of change and opportunity.

St. Lawrence honors him as a man of faith and consecration, and as an able administrator of religious affairs by conferring upon him today the honorary degree of Doctor of Divinity.

HENRY HEMELRIGHT SCHOOLEY, graduate of the Liberal Arts College and of the Crane Theological School of Tufts University; minister for the last twenty-two years of Universalist churches in Providence and Woonsocket, Rhode Island; for the past ten years State Superintendent of Universalist Churches in Rhode Island; leader and officer in the Rhode Island Universalist Convention; organizer, counselor, or guide of a large number of nondenominational Community welfare agencies. For the degree of Doctor of Divinity, **honoris causa.**

Clergyman and community leader, you have maintained in an effective way the primacy of pastoral work among the manifold duties of the minister. For your success in remembering the importance of the individual in our overorganized society, for your high concept of the role of parish minister, we confer upon you the honorary degree of Doctor of Divinity.

Spring Meeting of Trustees Universalist Church of America

Edna L. Wilson

THE Board of Trustees of The Universalist Church of America held its regular meeting at the Conference Center in Framingham, May 11 through the 13th. At the opening of the meeting, all members including Miss Richardson, Secretary, were present. Also present were the Rev. Philip R. Giles, General Superintendent; the Rev. Dana E. Klotzle, Director of Service; the Rev. Robert S. Wolley, Director of Extension; the Rev. Ernest Kuebler, Administrator of the Council of Liberal Churches and Director of Education; LeRoi Dixon, Director of Unified Appeal; and Spencer Lavan, President of Liberal Religious Youth.

The meeting was called to order by the chairman, the Rev. Carleton Fisher, and opened with a prayer by the Rev. Earle T. McKinney. The evening was devoted mainly to reports of key personnel and the affiliated associations. The president reported briefly on his denominational activities since the last Board meeting in November 1958.

The secretary's report was long and detailed embodying an amazing number of duties and activities with which she is engrossed and illustrating how valuable her services are to the denomination. She reported on the status of various church properties, bequests, and adherent policies, as well as mail ballots which the Board had voted since the last meeting. The codification of policies, started some years ago, is nearing completion. Bringing all records and files up to date is of continuing concern and in view of its importance to the organization is being accomplished as rapidly as possible. A new Universalist directory in somewhat different format is in progress and will be completed soon.

Summarizing the details of the report of the General Superintendent are the following items:

The Survey Agency has reviewed the matter of the implementation of the recommendations of the Management Survey and a satisfactory and reasonable amount of progress is noted. Many of these recommendations have already been adopted, some are necessarily deferred because of the limited number of staff. We need at least five more professional staff (exclusive of Educational staff) plus the clerical personnel to permit the full use of professional talents. It, therefore, becomes necessary for our present staff to make choices in terms of emphasis, time, and resources (financial and otherwise) and this is frequently frustrating to the staff, recognizing as they do, the elements of program and service which are desirable, but which cannot be fulfilled at this time.

Commenting on the results of the recent merger plebiscite, Mr. Giles pointed out that the vote of the Universalists was very light in comparison to our membership. It is hoped that the ballot to be taken at the General Assembly will be more significant.

More pamphlets and brochures are being created to promote the Universalist Advance program. A full reporting of this will be given at the General Assembly.

Attention was called to the reprinting of the pamphlet *Faith of a Universalist* by Dr. Robert Miller and the new pamphlet *Universalism, a Religion Appropriate for Man* by Fisher, Giles, MacLean, Cassara, and Klotzle, and edited by Royal Cloyd.

The exterior and interior painting of the headquarters building has been completed and some new equipment has been ordered. This renovation has been slow due to the necessary allocation of needed monies.

Mr. Dana Klotzle reported for the Department of Service. Four large shipments of used clothing have been shipped to Germany since last October.

Dr. and Mrs. Gustav H. Ulrich donated nine months of their time to the Universalist Service Committee for refugees in Germany. Upon their return to the States, they were willing to donate an extra month and consequently a speaking tour to a number of our churches was arranged. The cost of this tour was paid out of special offerings and fees received en route. Most important was the enthusiastic appreciation for Universalist Service work which the Ulrichs generated. New volunteer workers will be assigned for service in Ger-

many beginning in September. Their transportation will be paid from monies earmarked for refugee work. Three overseas workcamps will be sponsored during the summer of 1959. Each participant will pay $600 toward his expenses. This is $100 over the 1958 fee. The extra $100 per participant makes it possible to pay expenses of the leaders, plus the cost of program and some administration costs. Jordan Neighborhood House is in need of a number of repairs. It is hoped that the American Friendship offering plus contributions from the Jordan P.T.A. will finance most of the repairs.

The Service Department recommends that the remaining monies in the World Friendship Treasury be carried over into the 1959-60 budget where they can be used to facilitate the problems in both the Philippines and Japan. Monies received in the American Friendship offering will be used in summer activities at both Jordan House and Ryder Community Center, the latter having survived the storms of the past year and now seems well on its way to a firm footing.

Mr. Klotzle gave a lengthy and detailed report on the Tokyo Universalist Church and the Midori kindergarten. Japan's new social development has precipitated considerable unrest which has been reflected in the affairs of the Universalist organizations in Japan. Although still unsettled, it is hoped that the most difficult aspects of the problem have been resolved and that a better report may be forthcoming in the future.

Dr. Ernest Kuebler reported on the activities of C.L.C. — largely the Division of Education. Due to the growth of churches and fellowships all over the country, the requests for consultations and services have overwhelmed our staff which, except for an Adult Programs director, Mr. Royal Cloyd, and a specialist in Junior High Work, Alice Harrison, has not been augmented during the six-year existence of C.L.C. All requests cannot possibly be filled. Nevertheless, an unusually wide continental covering has been achieved with great strain on staff personnel and budget. A total of 196 local visitations were made in 37 states and one province, as well as attendance at 144 area, regional, state or intergroup meetings.

The first unit of Beacon Twenty-five entitled *Introduction to Unitarianism* reached more than 400 adult study groups and several thousand participants' packets were ordered. This unit will be followed by one which relates to the United Nations, and then one entitled *Introduction to Universalism.*

The Curriculum Committee revised the two books on *Beginnings* and with some additions combined them into one volume. Also *Animal Babies* has been revised and the three volumes of *Martin and Judy* have been revised and are due for publication in June.

Two new units are now on the presses: one, *Tensions Our Children Live With: Stories for Discussion,* edited by Dorothy Tilden Spoerl; the other an experimental guide by Dorothy Spoerl and Lucile Lindberg entitled *Anthropology in Religious Education.*

In co-operation with the National Broadcasting Company, the C.L.C. Committee on Public Information presented on April 5, 12, 19, 1959 radio broadcasts on the *Faith and Action* program on the general theme of *Psychiatry and Religion.* More than 500 requests for transcripts have been received. Tape recordings of the programs are available for use by local churches, fellowships and affiliate N.B.C. stations.

The financial situation in C.L.C. is such that practically all of the $73,500 income from the Unitarian Appeal and the $15,000 from the Universalists will be expended. More will be needed in the coming years if the Division of Education is to properly serve our churches.

LeRoi Dixon reported on his activities as director of Unified Appeal. It was heartening to note that, although not completed at the time of this reporting, the Unified Appeal seems to be surpassing that of last year.

In the absence of the Rev. Leon Hopper, executive director of the Liberal Religious Youth, the president, Spencer Lavan, reported the progress of this merged group. The director has engaged in many field trips and conferences. In fact, the work load has increased to the point where recently L.R.Y. had to add an associate director, the Rev. Orloff Miller, to its staff.

L.R.Y. is sponsoring a trip to Europe to attend the International Religious Fellowship this summer. They will also attend an Albert Schweitzer College Study Course in Switzerland.

The L.R.Y. Continental Convention will be held, August 29 to September 5, at Geneva Park, Lake Couchiching, Ontario, Canada.

Robert Wolley, Extension Director, submitted a most interesting report on his fieldwork. Upon his advice, the U.C.A. Board voted to endorse the recommendations of the California State Convention that the churches at Los Angeles and Hollywood be closed and their assets recovered as soon as possible.

He commented also on the growing thriving condition of the Church of the Larger Fellowship. New

pamphlets and other materials are in progress for these isolated Universalists as well as for the Fellowships.

Mr. Wolley's field trip served to point out the pressing needs of some of our smaller, struggling churches. He and his advisory committee strongly urge that he be relieved as far as possible of peripheral duties so that more of his time and energy can be devoted to Extension problems. They also asked that the U.C.A. adopt a policy of furthering regionalism throughout the denomination. This the Board acted upon affirmatively.

Mr. Wolley's report focused emphatically upon the need for more staff to carry on the work of the denomination.

On May 12, the treasurer, Mr. Clyde Joslyn, reported to the Board. Briefly the financial condition of the U.C.A. shows gradual improvement. Investments have shown increased income and there is a general feeling that our investments are being well handled. For the past three years, the U.C.A. has operated on a frozen budget. This was a stringent necessity and has served to develop procedures which should eventually improve our financial condition.

Two matters which demanded prolonged discussion by the Board members were the 1959-60 budget and the report of the Merger Commission.

The budget was prepared by the General Superintendent and was presented and discussed in the Executive Committee meeting just prior to the Board meeting. When it came to the Board, there were a few suggestions and some adjustments to be made, but in general, the budget was approved. A final draft was not ready, pending the completion of this fiscal year. It is slightly more generous than that of the preceding year, but of necessity, reflects somewhat the austerity of the past three years.

Dr. Rice, chairman of the Merger Commission, presented his report toward the close of the Board meeting. Some of the significant facts revealed in his report are as follows: It was felt that returns from both denominations on the plebiscite were good. Out of a total of 930 churches (some of them dormant) there were 594 returns. Of Unitarian churches 175 voted "yes" — 64 "no." Unitarian fellowships voted 97 "yes" — 39 "no." 73.39% of Unitarian churches and fellowships voted in favor of merger. 72% of Unitarian churches voted. Of Universalist churches 120 voted "yes" — 48 "no." Four fellowships voted "yes" — none "no." 75.75% of Universalist churches and fellowships voted for merger. 67% of Universalist churches voted. The results of the plebiscite clearly indicate a mandate to the Merger Commission to proceed with a plan for merger. This plan will be presented to the joint assemblies.

There were a number of concerns expressed by churches of both denominations. Chief among these was the fear of how merger would affect the local parish. Dr. Rice reassured his hearers that this is an unfounded anxiety. The second prime concern concerned the name of the new denomination. The Commission has concluded that whatever name is chosen, it must include both the Unitarian and Universalist names. Many are opposed to the word "Liberal." Canadians are opposed to the word "America."

There were a number of actions and items of business which could not be included in this summary. After Dr. Rice's report, the Board completed its agenda and adjourned. The next meeting will be October 26, at Syracuse.

FOUNDATIONS OF FAITH

(Continued from page 167)

people. As such, it has for us wisdom and inspiration on many levels, and as such it shows a pattern of growth through its pages, no more magical or unusual than the pattern of growth in all of man's experience, but, in its setting, providing rich benefits for us. The Bible, then, does not provide a single, constant teaching throughout its pages, but does show a series of steps, blurred and rough and inconstant, by which these people moved toward a more and more mature concept of God, themselves and the interaction between God and themselves. In a sense, the Bible does teach a doctrine. We cannot find it by flipping the pages and putting our finger on any verse at random. We can find it by following the growing concepts through to their climax in the gospels and epistles, and even there, not by stripping off the wisdom of man accumulated since that time, but by applying the best thinking of our time to the appreciation of the gospel insight.

So regarded, the Bible does have a teaching, helpful in our time, about the nature of God, the nature of man and the process of "salvation", which is to say, the coming together, the at-one-ment, of God and man. This teaching is such as to support, inspire and instruct the philosophy of Universalism. We have hardly begun to realize the Christian quality of our thinking. In the last three chapters, we will consider some of the Biblical roots of Universalism.

CHURCHMANSHIP IN THE SUMMER

FROM Ferry Beach and Murray Grove on the Atlantic seaboard to the summer institute grounds at Camp Radford and Big Falls Lodge in California, Universalists of all ages have opportunity to engage in churchmanship activities that are both pleasant and profitable this month and through August. The net result of these activities will be better churchmanship in our parishes all over the land.

Articles in *The Universalist Leader* and in state papers during the last three months, together with current program announcements, present a very rich array of thoroughly competent teachers in the many different fields of religious concern and these are presented in appropriate institutes for most of the differing age groups of our fellowship.

A few concrete citations of specific events already announced indicate the generous scope of opportunity we have to make ourselves more useful and effective religious liberals.

At the Institute of World Affairs, Ferry Beach, Maine, August 2 to 28, Dr. Daniel F. McCall, research associate of Boston University, will present a series of lectures on *Emergent Africa.* Our friend, John W. Strahan, will return from an early summer trip to Europe in time to present a discussion on *The European Common Market.* Later, Mr. Strahan, who is an attorney, will "review major features of proposals for international *Space Law.*" There will also be a course on the problems of our friends in *Latin America.*

Both Universalists and Unitarians in the Rocky Mountain area will be privileged to attend an institute at Estes Park, Colorado, July 31 through August 4, where they will consider the theme, *Man Looks To His Future.* Dr. W. H. Leonard, professor of agronomy, Colorado University, will discuss the sub-theme, *Man Must Live.* E. Raymond Platig, assistant professor of international relations, Denver University, will present *Man Must Live With Others.* Dr. Ruth M. Underhill, professor emeritus of anthropology, Denver, will present *Man Must Live With Himself.*

The New York state summer educational center, Camp Unirondack, has a full two-months' calendar of events that will bring similar courses of study to both youth and adults.

Some thoughtless folk chide liberal church people for "closing up for the summer." It is true that many of our churches do not have regular services or a full program in their church buildings during July and August. It is equally true that more and more of our churches are maintaining some kind of minimum program in their church buildings throughout the full twelve months of each year and this is good. Equally good, perhaps even better, is the fact that steadily, throughout the last decade, more and more Universalists and Unitarians have been attending more and more carefully worked out and better-staffed educational institutes. This growing group will return to their churches in the fall better churchmen.

WHEN CHILDREN ASK QUESTIONS*

"WHEN children ask questions, wait eagerly for the rest of the story, even bring in their own material, we know that we are teaching well." This statement is from the first of a series of questions presented and discussed in a pamphlet, *Am I a Good Teacher?* by Lucile H. Lindberg and Dorothy T. Spoerl. This brief booklet is another excellent publication of the Division of Education of our Council of Liberal Churches.

In fourteen pages, these two good teachers present and discuss in most helpful manner fifteen questions which they wisely point out constitute not a check list, but a series of guide lines for those of us who teach in our schools of religious education. And very good guide lines they are. *Am I a Good Teacher?* is a most useful self-evaluation manual for any person who really wants to be a good teacher.

Reading the discussion of the question, "Do the parents report changes that are taking place in feelings or attitudes?" brought to our mind the need for a companion to this teacher evaluation pamphlet. This would be *Am I a Good Church School Parent?* The writers of the present pamphlet note that "the child who is interested in school comes home full of reports of what is going on." Alas, that sometimes these reports only stimulate parents to complain that "Johnny isn't getting the knowledge of the Bible that I got when I went to Sunday School" or some similar indication of inadequate understanding of what the hard-working church school teacher is trying to do. Our good teachers can and will become much more effective teachers whenever and wherever they have good church school parents behind them.

**Am I a Good Teacher?* — Council of Liberal Churches — twenty cents each.

PROPOSED AMENDMENTS TO THE LAWS OF FELLOWSHIP, GOVERNMENT AND DISCIPLINE, THE UNIVERSALIST CHURCH OF AMERICA

Presented by the Survey-Evaluation Agency

The following proposed amendments to the Laws of Fellowship, Government and Discipline of The Universalist Church of America (1957 Revision) are presented by the Survey-Evaluation Agency, for the consideration of the General Assembly, at Syracuse, New York, in October, 1959:

1. Amend Article I, second sentence, by substituting the phrase, "any church, parish or fellowship unit," for the phrase, "any church, parish or fellowship," in order that a clear distinction may be drawn between "fellowship unit," designating a group of persons, and "fellowship" used in the sense of a status or relationship, so that the sentence shall read, in part:

"Any candidate for the ministry, any church, parish or fellowship unit. . . . "

2. Amend other Articles and/or Sections throughout the Laws of Fellowship, Government and Discipline, to conform to the above amendment to Article I, including the following:

Amend Article II, Section 3, (g) and (k), and Section 4 (a), by substituting "fellowship units" for "fellowships"; Article III, Section 1, first paragraph, third sentence, by substituting "Any church, parish or fellowship unit" for "Any church, parish or fellowship"; Article III, Section 1, second paragraph, by substituting "Any fellowship unit" for "Any fellowship"; Article III, Section 2, first paragraph, first sentence, by substituting "fellowship units" for "fellowships" in two places; Article III, Section 2, second paragraph, by substituting "church, parish or fellowship unit" for "church, parish or fellowship" in three places; Article VIII, Section 3, first and second sentences, by substituting "fellowship units" for "fellowships"; Article VIII, Section 4, and Section 6, first sentence, by substituting "church, parish or fellowship unit" for "church, parish or fellowship"; Article X, Section 1, first and third sentences, and Section 3, by substituting "fellowship unit" for "fellowship."

3. Amend Article II, Section 4, by inserting a new (g) reading as follows:

"(g) To control suspension and revocation of fellowship under the provisions of Article IV, Section 1."

Amend Article II, Section 4, by relettering old (g) to (h); and by substituting "fellowship units" for "fellowships," so that it shall read:

"(h) To authorize the official list of clergymen, churches, parishes and *fellowship units* as prepared from current lists of state Committees of Fellowship, and completed by that of the Central Committee of Fellowship where no state convention exists, and to authorize the official list of state conventions in fellowship with The Universalist Church of America."

4. Amend Article III, Section 5, by substituting "ministers" for "pastors" in one place in the first sentence and two places in the second sentence, in order to conform to the designation, "minister" or "ministers," contained in Article III, Section 2, second paragraph, and elsewhere in the Laws of Fellowship, Government and Discipline, and by substituting "fellowship units" for "fellowships" in the first and the second sentences, so that the section will read, in part:

"5. Any denomination permitting clergymen in the fellowship of The Universalist Church of America to be settled as *ministers* over its churches, parishes or *fellowship units,* without surrender of Universalist Fellowship, shall be accorded similar recognition by The Universalist Church of America, provided that clergymen availing themselves of this Reciprocal Fellowship shall have been recommended by the body having jurisdiction over their present fellowship, examined by the Universalist Committee of Fellowship having jurisdiction, and shall also be accepted by the Central Committee of Fellowship. Clergymen of this denomination availing themselves of such Reciprocal Fellowship shall not thereby forfeit their fellowship in The Universalist Church of America, it being provided, however, that such clergymen so long as they are *ministers* of churches, parishes, or *fellowship units* solely in other denominations shall not have the right to hold office in The Universalist Church of America or in a state convention or the right to vote in the General Assembly or a state convention; and provided, also, that clergymen in other denominations availing themselves of this privilege who are not *ministers* of churches, parishes or *fellowship units* in Universalist Fellowship shall not have the right to hold office in The Universalist Church of America or in a state convention or the right to vote in the General Assembly or a state convention . . . . ."

5. Amend Article IV by changing the title from "WITHDRAWAL OF FELLOWSHIP" to "SUSPENSION, REVOCATION AND WITHDRAWAL OF FELLOWSHIP"; inserting new Section 1, "Suspension and Revocation," renumbering old Section 1 as Section 2, inserting title, "Withdrawal for Cause," and relettering and renumbering subheadings and subparagraphs under new 2; substituting "fellowship units" for "fellowships" under new 2*a*, "Fellowship Unit" for "Fellowship" in new subheading 2*c*, and "fellowship unit" for "fellowship" in new 2*c* (2) and new 2*d* (3); substituting "church or parish" for "church" in new 2*b* (2); substituting "minister" for "pastor" in new 2*b* (1), 2*c* (1)and 2*d* (3); and adding new 2*d* (5): "For established unfitness for the practice of the ministry"; and renumbering old Section 2 as Section 3, and inserting title, "Withdrawal in Good Standing," so that Article IV shall read as follows:

"ARTICLE IV. SUSPENSION, REVOCATION AND WITHDRAWAL OF FELLOWSHIP

"1. Suspension and Revocation. When grave complaints are brought against a church, parish, fellowship unit or clergyman, it may serve the best interests of Universalism to place such organizations or persons in a special fellowship status.

"*a.* When a hearing under the Laws of Fellowship is pending, a status of 'suspension until investigation' may be invoked which shall stand until an

acceptable decision has been reached or all specified remedies have been exhausted and a decision has been sustained.

"*b.* In certain other cases, a status of 'suspension until further notice' may be invoked. An organization or person placed in such a status retains the prescribed rights of appeal.

"*c.* As the result of a prescribed hearing or upon the request of the organization or individual concerned, the fellowship status may be 'revoked,' thus terminating relationships with The Universalist Church of America.

"*d.* Suspension and revocation of fellowship are under the control of the Central Committee of Fellowship. Because of the special nature of suspension, it shall remain a power of the Central Committee of Fellowship upon the request of a state Committee of Fellowship, a state superintendent, or the General Superintendent.

"2. *Withdrawal for Cause.* Fellowship may be withdrawn by the Fellowship Committee having jurisdiction for violation of or noncompliance with the conditions on which it is given, or for the causes following, viz.:

"*a.* From a State Convention:

For not having at least four active churches, parishes or *fellowship units* in fellowship, or otherwise not fulfilling the Laws of The Universalist Church of America, or for violating the Laws of Fellowship, Government and Discipline.

"*b.* From a Church or Parish:

(1) For settling as *minister,* a clergyman not in fellowship, or who has refused fellowship, or who has been disfellowshipped.

(2) For having less than twenty persons of 21 years of age or older, resident and contributing to the support of the church *or parish.*

(3) For failing to support no less than eight public worship services annually.

"*c.* From a Fellowship *Unit:*

(1) For settling as *minister,* a clergyman not in fellowship or otherwise not fulfilling the Laws of The Universalist Church of America, or for violating the Laws of Fellowship, Government and Discipline.

(2) For having less than ten persons of 21 years of age or older, resident and contributing to the support of the fellowship *unit.*

(3) For failing to support no less than eight public worship services annually.

"*d.* From a Clergyman:

(1) For becoming engrossed in secular business unconnected with denominational interests, unless because of ill-health, or advanced years; or engaged in any occupation incompatible with the profession of a Christian minister.

(2) For entering upon ministerial labor under the auspices of, or in fellowship with, any other denomination, except as provided in Section 5 of Article III.

(3) For settling as *minister* over a church, parish or fellowship *unit* not in Universalist Fellowship, or which has been refused Fellowship, or from which Fellowship has been withdrawn; it being provided that, if in the judgment of the Committee of Fellowship having jurisdiction, the circumstances in any case are sufficient to justify such a settlement, it shall have power to suspend this rule.

(4) For unministerial conduct, of which he shall confess himself guilty, or be duly convicted.

(5) For established unfitness for the practice of the ministry.

"*3. Withdrawal in Good Standing . . . . .*"

6. Amend Article VI, Section 1, by substituting "the ordinances of the church" for "Christian ordinances," in order that designation of the ordinances may be uniform throughout the Laws of Fellowship, Government and Discipline; and substituting "church, parish or fellowship unit" for "church, parish or fellowship," so that the section shall read:

"1. Letters of License, intended to be preliminary to ordination, for the term of one year, subject to renewal or revocation, authorizing such licentiates to preach and, with the approval of the Central Committee of Fellowship, to administer *the ordinances of the church,* may be granted by Committees of Fellowship having jurisdiction to such candidates as on due examination may be deemed worthy, provided they shall file with the Committee a certificate of membership in some Universalist church, parish or fellowship *unit,* and their assent to the faith of the Universalist Church."

7. Amend Article VI, Section 3, by substituting "church, parish or fellowship unit" for "church, parish or fellowship" in two places in the first sentence; substituting "minister" for "pastor" in the first sentence; substituting "ordinances of the church" for "usual ordinances" in the second sentence; and adding a new sentence: "Interpretation of 'manifest need' shall be in accordance with definition by the Central Committee of Fellowship in its body of rules," so that the section shall read:

"3. Letters of License as Lay Preacher, authorizing such licentiates to preach, may be issued by the Committee of Fellowship having jurisdiction for periods of three years, subject to renewal or revocation, to laymen who are members of a Universalist church, parish or fellowship *unit,* and who apply therefor; provided that the church, parish or fellowship *unit* of which the applicant is a member and its *minister,* or the state or regional superintendent or the General Superintendent of The Universalist Church of America shall request in writing the granting of such a license, and provided, also, that the Committee acting shall, by examination, be satisfied of his fitness for the preacher's office and of his acceptance of the spirit of the Universalist faith. In instances of manifest need the Committee of Fellowship having jurisdiction, with the approval of the Central Committee of Fellowship may grant to lay preachers the right to administer the *ordinances of the church. Interpretation of 'manifest need' shall be in accordance with definition by the Central Committee of Fellowship in its body of rules."*

8. Amend Article VI by adding a new Section 6 reading as follows:

"6. The ordinances included in the term, 'ordinances of the church,' as used in this Article, shall be those enumerated by the Central Committee of Fellowship in its body of rules."

9. Amend Article VII, Section 1, first sentence, by substituting "minister-elect" for "pastor-elect," to conform to Article III, Section 2, second paragraph.

10. Amend Article VII, Section 6, by substituting the lettering, *"a", "b", "c",* for "i", "ii", "iii"; and by changing the reference in *a* (old i)

from "paragraph 5 of this article" to "*Section* 5 of this *A*rticle."

11. Amend Article VIII, Section 2, by substituting "minister" for "pastor"; and by substituting "church, parish or fellowship unit" for "church, parish or fellowship" in two places, so that the section shall read:

"2. No clergyman shall be installed, or formally recognized, as the *minister* of a church, parish or fellowship *unit,* except as hereinafter provided, until he shall have been granted the fellowship of the jurisdiction in which said church, parish or fellowship *unit* exists."

12. Amend Article VIII, Section 5, first sentence, by substituting "clergyman, church, parish or fellowship unit" for "clergyman or parish"; and by adding the clause: "except that the procedures of suspension and revocation of fellowship under the provisions of Article IV, Section 1, shall be under the control of the Central Committee of Fellowship," so that the sentence shall read:

"5. The several Committees of Fellowship are hereby respectively constituted tribunals for the adjudication of all complaints made to them against any clergyman, church, parish or fellowship *unit* within their jurisdiction, *except that the procedures of suspension and revocation of fellowship under the provisions of Article IV, Section 1, shall be under the control of the Central Committee of Fellowship . . . .*"

13. Amend Article VIII, Section 13, second sentence, by striking out "suspended or" before "withdrawn"; and by substituting "sentence of withdrawal" for "sentences of suspension or withdrawal," so that the sentence shall read:

"In case the fellowship of the Defendant be *withdrawn,* and no appeal to the Central Committee of Fellowship be taken within the time prescribed by the laws regulating appeals, the Committee shall cause such *sentence of withdrawal* of fellowship to be published in at least one denominational paper."

14. Amend Article IX, Section 2, by correcting the reference at the end of the Section from ". . . . . Article II, Sections 4 (e) and Section 5 . . . . ." to " . . . . . Article II, Sections 4 (e) and 5 . . . . ."

15. Amend Article XI, Section 3, by substituting "church, parish or fellowship unit" for "church, parish or fellowship" in two places; and "minister" for "pastor" in two places, so that the section shall read:

"3. In case of removal of a member or members from one church, parish or fellowship *unit* to other territory, it shall be the duty of the *minister* or clerk to give notice of such removal to the *minister* or clerk of the church, parish or fellowship *unit* into whose territory such removal is made."

PROPOSED AMENDMENTS TO THE BYLAWS, THE UNIVERSALIST CHURCH OF AMERICA

Presented by the Survey-Evaluation Agency

The following proposed amendments to the Bylaws of The Universalist Church of America (1957 Revision) are presented by the Survey-Evaluation Agency, for the consideration of the General Assembly at Syracuse, New York, in October, 1959:

1. Amend Article III, Section 1, by substituting the phrase, "churches, parishes and fellowship units," for the phrase, "churches, parishes and fellowships," in order that a clear distinction may be drawn between "fellowship unit," designating a group of persons, and "fellowship" used in the sense of a status or relationship, so that the section shall read, in part:

"1. The General Assembly, constituted as hereinafter provided, exercising jurisdiction over all clergymen, state conventions, churches, parishes and *fellowship units . . . .*"

2. Amend other Articles and/or Sections throughout the Bylaws to conform to the above amendment to Article III, Section 1, including the following:

Amend Article III, Section 3, by substituting "Churches, parishes and fellowship units" for "Churches, parishes and fellowships"; Article IV, Section 1, second sentence, sixth clause, by substituting "affiliated fellowship unit" for "affiliated fellowship"; Article IV, Section 2, second and third clauses, and Article IV, Section 3, second clause, by substituting "church, parish or fellowship unit" for "church, parish or fellowship"; Article V, Section 2, first sentence, by substituting "fellowship units and clergymen" for "fellowships and clergymen"; Article VI, Section 2, and Article VI, Section 3, 2nd sentence, by substituting "church, parish and fellowship unit" for "church, parish and fellowship"; Article VII, Section 1, second sentence, by substituting "churches, parishes or fellowship units" for "churches, parishes or fellowships"; Article X, Section 2, second paragraph, and Article XI, Sections 4 and 5, by substituting "churches, parishes and fellowship units" for "churches, parishes and fellowships"; Article X, Section 4, second sentence, by substituting "churches, parishes or fellowship units" for "churches, parishes or fellowships"; Article XIII, Section 2, in two places, Article XIII, Section 3, second and fourth clauses, and Article XIII, Section 4, by substituting "churches, parishes and fellowship units" for "churches, parishes and fellowships."

3. Amend Article XIII, Section 7, by substituting "may be admitted as a fellowship unit" for "may be admitted to Fellowship as a fellowship" at the end of the section, so that it shall read:

"7. Not less than ten adults who come together for public meetings of a religious nature, who acknowledge the authority of The Universalist Church of America, and organize in accordance with the Bylaws and Laws of Fellowship, Government and Discipline of The Universalist Church of America *may be admitted as a fellowship unit.*"

CONNECTICUT ASSOCIATION OF UNIVERSALIST WOMEN

Mrs. Allton Williams, President Connecticut A.U.W.

In 1939, when The Association of Universalist Women came into being, Connecticut's Madelyn H. Wood, who was then serving as president of the Women's National Missionary Association of the Universalist Church, was chosen to head the new organization.

Since the reorganization, the broadened program of the A.U.W. has been loyally supported by the women's groups in the Connecticut churches, though some were less ready than others to give up names and programs long a part of their local church. In our eight churches, there are now active A.U.W. groups, with two of these having both afternoon and evening branches. In our one federated church in New London, there is no organized A.U.W.

Contributions to the appeals and the projects of our national organization have been generous with our total placing us high in the list of states, over $2,000 being reported for the last year. And this amount does not include donations made to other worthy efforts of the wider Universalist program.

These gratifying totals become more significant when one is aware of the "growing pains" being experienced by each parish in Connecticut. The influx of children and new faces has necessitated making improvements and enlarging facilities, all of which require additional financial contributions by our churches. That the women have done so well for the A.U.W. along with these pressing demands, is indeed commendable.

Within our state borders, there is no special project or program that is Universalist-sponsored, but we are not far from Doolittle Home in Foxboro, Massachusetts, to which contributions and membership payments go from our women.

Even nearer Connecticut's border is the Clara Barton Birthplace and our wonderful camps for diabetic boys and girls. Wider distribution of camp literature and use of the camp slides has resulted in larger giving through the Ingathering of stockings and baseballs. The Silver Anniversary Fund was well supported. To the Gift Shop go boxes of articles from the various groups. The annual Flag Day ceremony finds our women at the Birthplace and we rejoice that the National Board has appointed our own Margaret Hubbard of New Haven a member of the Camps Committee. An interesting extension of camp interest is reported from our Norwich A.U.W., that invited to its meeting a "tent" group of the girls, a means of acquainting these girls with the church organization to which they are indebted and affording an opportunity for our women to meet some of the girls they help.

Parkways, turnpikes and thruways make travel so much easier these days and we are hopeful that more of our women will decide to attend the A.U.W. institutes at both Ferry Beach and Murray Grove. We are proud that our Helen Hersey Dick, National First Vice-president, who has been in Hartford for several years, is to serve as leader at both these sessions. Our State A.U.W. contributes toward delegates' expenses of the Institute, but we need to do more to make these summer projects come nearer to the interest of our women.

For some years, Connecticut has published *The Nutmeg Newsletter* two or three times annually, copies of which go to all the state's membership, also to National, and to editors of similar publications in other states. The exchange of ideas among the locals, the suggestions for programs, and the message of the president's letter make this undertaking serve a purpose. It is also interesting and helpful to review newsletters sent us from other State A.U.W.s.

At least three meetings of the State Executive Board are held each year, with one always scheduled for the day of the State Fall Conference and one for the Annual May Convention. A business session as well as a speaker comprise the women's convention program. Sometimes our speaker is heard by the whole convention, men as well, as happened last year, when our speaker was Mrs. Chester Bowles, wife of a former Governor of Connecticut, more recently U. S. Ambassador to India, who gave a most informative talk on developments in that country she knows so well.

More frequently we have as speaker one of our own leaders, whose messages inform and guide us. In recent years, Laura Hersey and Anne Bowman have been our speakers, and in May, Mrs. Hamlin visited us, her topic being *Let's Get Acquainted*. Indeed, there is much for all of us to know better!

Last year the state and local A.U.W.s responded to an appeal from the Connecticut State Farm for Women which needed funds for furnishings for a chapel which the state was building for this corrective institution.

Other institutions in the state are sent gifts and money: the State Mental Hospital, the Newington Home for Crippled Children, and others. Countless services are also rendered by our women for the Red Cross, for hospitals, and for Visiting Nurse Associations. Of other things our women do in their communities, space does not allow for a complete listing, but prominently among these, with responsibilities as officers or chairmen, are Council of Church Women, Girl Scouts, Y.W.C.A., League of Women Voters, P.T.A.s, College Clubs and American Association of University Women.

—Dorothea Danver Williams
President, Connecticut A.U.W.

News of Churches and Church People

CALIFORNIA UNIVERSALIST CONVENTION

"You can't sit on the lid of progress, for if you do you will be blown to pieces." So said Henry J. Kaiser, and so the California Universalist Convention seems to agree, since in planning its 1959 session as a joint conference with the Pacific Coast Unitarian Council (South), the Convention recognized the march of progress toward merger of the two denominations represented and proved itself ready.

The result was the most enthusiastic, vital, and significant convention in many a year when two hundred and fifty-eight Universalists and Unitarians gathered at Throop Memorial Universalist Church in Pasadena, May 8 and 9, to consider the general theme, *A Strategy for Liberal Religion.*

Dr. Harmon M. Gehr, minister of the host church, spoke on the theme, *More Than Mothers? Less Than Men?* at the combined meeting Friday afternoon of the California Association of Universalist Women and the Associate Alliance of Unitarian Women of Southern California and Arizona.

At the same time, the Council of Liberal Ministers (Universalist and Unitarian), together with the laymen at the conference, were hearing Ralph Schloming of the Friends Committee on Legislation discuss various bills now before the California State Legislature for consideration and action.

Friday evening, Dr. Charles Clare Blauvelt, of the Universalist Community Fellowship in Costa Mesa, conducted the worship service, and the keynote address was delivered by the Rev. Richard W. Seebode, minister of the Pacific Unitarian Church in Torrance.

Saturday morning brought the business sessions of the two groups which, because of their nature, were held separately. The new officers of the California Universalist Convention elected were: President, Charles Trott (Los Angeles); Vice-President, Holbrook Mulford (Costa Mesa); Secretary, Miss Flora J. Turner (Pasadena); Treasurer, Robert Turman (Los Angeles). Robert Hartley (Pasadena), Earl Soyars (Hollywood), and Mrs. Joe Vondracek (Van Nuys) were elected as trustees of the Convention's executive committee.

Reports from the federated organizations in which Universalists and Unitarians are co-operating were given at the Saturday luncheon by the Rev. Ernest D. Pipes, Jr., (Santa Monica) for the Council of Liberal Ministers; by Mrs. Harold Crosby (Santa Paula) for the Liberal Religious Education Association; by Miss Elva Swanstrom (Pasadena) for the Pacific-Southwest Liberal Religious Youth; and by Edgar Smith (San Diego) for the Southwest Institute of Religious Liberals.

After the luncheon came the workshop period, when Universalists and Unitarians attended the group of their interest to consider common problems and plans both locally and nationally in such areas as fellowships, religious education, churchmanship, public relations, and service projects. Lay people and clergy soon discovered that, if labels were erased, all were much alike in confronting the same problems in church activities and shared common purposes in the endeavor to advance liberal religion. Out of these workshops came the conviction that such activities and purposes can be better carried on together.

At the banquet Saturday evening, Richard Mulford, retiring president of the California Universalist Convention, was toastmaster. The high point of the evening came when, on behalf of the executive committee of the Convention, he presented a silver bowl, the second annual award for the outstanding Universalist of the year, to Mrs. Mary Cameron Perdue for her many years of faithful service in the cause of Universalism.

The Community of the Committed was the theme of the banquet speaker, Wesley L. Hershey, director of Religious Activities at the California Institute of Technology in Pasadena, an institution founded by Amos G. Throop, a Universalist.

— Mrs. Holbrook Mulford

ORDINATION

CHARLES H. WHITTIER was ordained to the liberal ministry and installed as minister of the Danvers Church, Sunday, June 21, at 4 P.M., in the Unitarian-Universalist Church, Danvers, Massachusetts.

The service was preceded by an organ recital by Willam A. Little, noted organist and professor at Williams College, Williamstown, Massachusetts.

The Ordination Sermon was delivered by Dr. Charles S. Gilligan, associate professor of Christian Ethics, Iliff School of Theology, Denver, Colorado, and editor of the *Iliff Review.* Dr. Gilligan, formerly on the faculty of the Crane Theological School, Tufts University, flew from Denver for the service.

Other participants were the Rev. Frederick L. Harrison, who participated in the Rite of Ordination, and also brought greetings from the Massachusetts Universalist Convention and the Universalist Ministerium; the Rev. Leon C. Fay, who represented the American Unitarian Association and brought a welcome from the Unitarian ministry. Dr. Joseph Barth, minister, King's Chapel, Boston, offered the Prayer of Ordination and gave the Charge to the Minister; the Rev. Donald Lothrop, minister of Community Church, Boston, gave the Charge to the Congregation; and Dean Benjamin B. Hersey, represented the Crane Theological School.

An informal reception followed the service.

— Florence Churchill
Clerk of the Parish

OHIO FELLOWSHIP COMMITTEE

The Ohio Fellowship Committee has renewed the License of Mr. Lloyd P. Manis as Lay Preacher for a period of three years.

The Committee has voted to recommend to the Ohio Convention the affiliation of the Eastern Hills-Montgomery Universalist Fellowship.

— Sadie B. Burgess, *Secretary*

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Obituary

HILDRED ORR NILES

Hildred Orr Niles, wife of Dr. Harold H. Niles, well-known Universalist minister, died after a brief illness in the Noble Hospital, Canton, N. Y., May 16. Dr. and Mrs. Niles have made their home in Canton since Dr. Niles' retirement from the pastorate of All Souls Universalist Church, Watertown, N. Y.

Hildred Orr Niles was born at Hemmingford, Quebec, October 24, 1893. She received her early education at Enosburg Falls, Vermont, where she was graduated from the High School in 1912. She later attended the New York State School of Agriculture and Domestic Science at Canton, N. Y. On August 4, 1915, she was united in marriage with the Rev. Harold H. Niles. Dr. and Mrs. Niles later served Universalist churches at Henderson and Ellisburg, N. Y.; Lydonville, Vermont; Bridgeport, Connecticut, and Denver, Colorado, before accepting a call to Watertown, N. Y., in 1940.

Funeral services were held in All Souls Universalist Church, Watertown, Monday, May 18. Officiating were Dr. John E. Wood, minister of All Souls, assisted by Dr. Max A. Kapp, St. Lawrence University Theological School, and Dr. Ellsworth C. Reamon, Syracuse. Interment was in the Enosburg Center, Vermont, cemetery.

In addition to her husband, Mrs. Niles is survived by three sons, the Rev. Albert C. Niles, Canton, N. Y., promotional officer of the St. Lawrence Theological School; Professor Nathan O. Niles, mathematics teacher at the United States Naval Academy, Annapolis, Maryland; Richard P. Niles, an editorial journalist, in New York City, and seven grandchildren. Mrs. Niles is also survived by two sisters, Mrs. Philo H. Stanley of Enosburg Falls, Vermont and Mrs. Jack Cowan, Oakhurst, California.

VISITING SOUTHERN CALIFORNIA?

Don't fail to attend beautiful Throop Memorial Universalist Church, 300 South Los Robles Avenue, Pasadena. Sunday mornings: Youth Fellowship at 10:30, Church School at 10:45; Worship at 11. Dr. Harmon M. Gehr, Minister.

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Aug. 58

(Section 520, P.L.&R.)

NEW YORK FELLOWSHIP COMMITTEE

November 4, 1958: Letters of transfer from the Massachusetts Fellowship Committee were accepted for John E. Wood, James Hunt and Raymond Scott.

January 15, 1959: Lay licenses to preach for three years were issued to Ronald Marsy and Jan Knost.

January 26, 1959: Accepted Letter of Transfer from Connecticut Fellowship Committee for Burchard Royce.

March 4, 1959: Reciprocal Fellowship granted to John Kolbjornsen.

March 17, 1959: License to Preach and Administer the Christian Ordinances for one year renewed for William Lorne Bebee.

April 19, 1959: Reciprocal Fellowship granted to Leonard Helie.

—MAURICE W. COBB, *Secretary*

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CRACKLINGS

Margery's father told her about our founding fathers. Finally, he concluded, "They set foot on a dry and barren rock. And what do you think was the first thing they did?"

"Looked for an apartment," promptly answered Margery.

—*The Watchman-Examiner*

* * * *

Jimmy needed a playmate. Grandpa said if Jimmy would stop crying he would play Indians with him.

Jimmy sobbed even harder. "B-b-but it won't be any fun. You're already scalped."

—*The Watchman-Examiner*